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ABSTRACT

This is a 600-reference bibliography on the development of children's conceptions and artistic representations of God. References are presented in 12 categories: (1) The God Concept, (2) Concept Development, (3) Child Development and Developmental Child Psychology, (4) Religious Education, (5) Children's Religious Thought and Development, (6) Symbols, Signs and Religious Imagery, (7) Children's Art and Draw-A-Something Tests, (8) Artistic Development and Psychology of Art, (9) Religious Denominations and their Belief Systems, (10) Aesthetics, Art Criticism and Philosophy, (11) Sociology, Psychology and Philosophy of Religion, (12) Miscellaneous. Included is a brief summary of the author's own research on the God concept. (MS)

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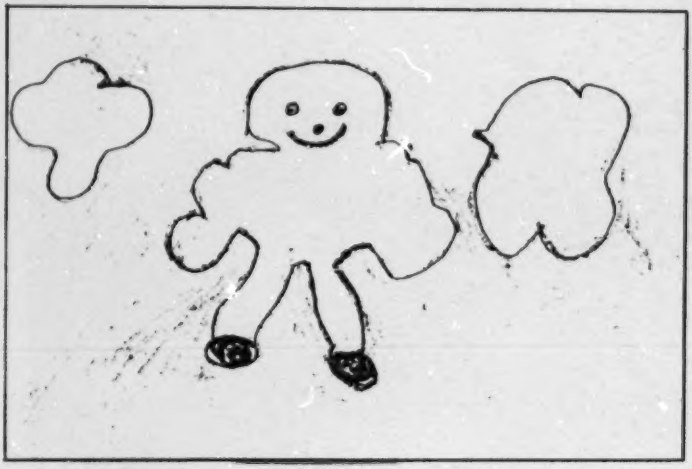

A child's artistic representation of God – second grade, 7 years old

V. Peter Pitts

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CONCEPT DEVELOPMENT AND THE DEVELOPMENT OF THE GOD CONCEPT IN THE CHILD: A BIBLIOGRAPHY

V. Peter Pitts

Foreword by John H. Peatling

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CONCEPT DEVELOPMENT AND THE DEVELOPMENT OF THE GOD CONCEPT IN THE CHILD: A BIBLIOGRAPHY

EDITOR'S FOREWORD:

Humans are amazing. To some Love, Country, Courage, Kindness are realities. To others, G-O-D is a three-letter word indicative of a similar or, even, supra-reality. However, for some humans if a thing cannot be pinched, punched, held, or cut apart it is not "real." At some ages Santa, fairies, goblins, and demons are very real. At other (usually later) ages, most of these "realities" assume some other form: often they simply fade into unreality.

None of this is exactly news. Most humans on the late side of adolescence accept these facts. Therefore, the shift from reality to reality is merely one more "fact of life." That is really too bad. An easy acceptance of this shift causes all too many to ignore that shift in realities, to withdraw their curiosity from one of the most persistent and amazing phenomena of human living, the progressive construction and re-construction of that reality within which one lives out the years of his life.

A particularly important instance of this phenomenon in a theistic culture is the development of a concept of God during the process of "growing up." Adults "know" that one *cannot* "see" God: at least, most adults know that! But that does not stop many of them from presuming God's "reality," or from crediting God with a sometimes remarkably diverse set of actions. Children do not start their lives "knowing" any such thing. But somehow they "learn" that fact. The amazing thing is that they learn that fact and, yet, many still grant a form of "reality" to that God who is unseeable, untouchable, unpinchable, unpunchable, and indivisible. Unless one's curiosity has quite dried up, a consideration of that phenomenon should intrigue one.

V. Peter Pitts, a young North American scholar, is exploring the development of the God concept in children through a remarkably rich research technique that was last systematically used thirty years ago by Ernest Harms. Pitts' initial explorations of the pictures children draw of God indicates that the technique can permit one to discern differences among children of different ages and among children from different "religious" communities. His research has promise, for it seems to address that intriguing shift in concepts which is involved in a reconstruction of reality and, so, helps us to understand humans better. In preparation for an extensive research program to map out this "conceptual development," he created this extensive bibliography and organized it into a series of topical sections. Undoubtedly the bibliography will help him in his own research. Yet, it may do more.

Pitts' bibliography may also help others whose curiosity, interest or work brings them to the question of conceptual development. In all likelihood it will do so, if the development of a God concept is recognized as an acute example of a very general phenomenon, the progressive construction of reality. Because this possibility seems likely, the Character Research Press takes pleasure in publishing what may be a fundamental research tool.

Persons interested in religion and religious education should find this extensive bibliography a useful tool. It records a good bit of the research done in religious education over the last 75 years. Thus, it permits one to escape reinventing the inclined plane or rediscovering the wheel. It will permit much more than that! It can enable persons in these later years of the Twentieth Century to build upon the thinking, the theorizing, and the research of those who have gone before them. In addition, it may well help them to acknowledge the work of persons in a diversity of disciplines and, so, to create "new" and genuinely interdisciplinary knowledge.

Not so obviously, persons whose interests are not "religious" can also benefit from this tool. Whether their interest is the complex of human development, or the more specialized

field of conceptual growth and development, perhaps they can find in the following pages a useful tool. At least, these entries may help some to avoid the stupidity of the *un*conscious replication. Hopefully it will do more. It may, for example, permit some to follow their curiosity to a point where they discover genuinely "new" things about human development, beginning with this instance of our ability to create a reality beyond the one known so well in childhood.

In that case, in addition to religious educators, theologians, and parish clergy, one might anticipate that psychologists, sociologists, anthropologists, counsellors, and clinicians, plus others concerned with child development, will find this bibliography to be a useful tool. One might even anticipate that the extent and depth of this work might stimulate interdisciplinary studies of the progressive construction of realities, using the God concept as a key phenomenon for the more general, broader topic of study.

A condensed version of the author's lengthy 1975 report on his early exploratory work can be found in the journal, *Character Potential: A Record of Research* (Volume 8, No. 1, November, 1976). There, under the title, "Drawing the Invisible: Children's Conceptualizations of God," Pitts describes what can be discovered at the very beginning of a careful program of research into one aspect of the progressive construction of reality. As that program progresses, one can hope to hear more from this young scholar. One can also hope that his work will give to those interested in the topic not only information but further tools for their own work. Most particularly, one can hope to receive a standardized analytical procedure for dealing with a rich source of information, the artistic creations of children.

In his own Author's Preface, the ideal of an intellectual Village Green is stressed. One need not be a sociologist (as the author is) to respond positively to that ideal. Perhaps all that is necessary is a *recognition* that others address the same or similar problems, but do so from different perspectives, beginning with "other" presumptions, working within "other"

theoretical contexts, yet contributing to knowledge about one's own problem. For some that recognition may be quite easy, while for others there may be veritable mountains of prejudice to cross before it can be achieved. Whatever the effort, the possibility of learning from others, of building upon past work toward new discoveries, of discussing common concerns, of improving one's own work, makes the ideal appealing. Perhaps scholars and practitioners may yet discuss their common problems, exchange their varying insights, and share their separate discoveries.

Since 1935 the Union College Character Research Project has probed human development from birth through childhood to adolescence. From the beginning, Value and Judgement have been recognized as important aspects of the personality that is progressively shaped by living and learning. The concept of God has been, for many of those who have been studied across the years, one of the important values. Therefore, for many years the Project has discerned the effect of what this young scholar has set out to describe. That may well be why it is with such pleasure that the Character Research Press publishes this bibliography. Still, the allure of Pitts' ideal of an intellectual Village Green is also real, as is the hope that this research tool will lead some toward the realization of that ideal.

JOHN H. PEATLING, Ph.D.
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AUTHOR'S PREFACE

In even this Age of Specialization social scientists all too often ignore the advantages inherent in interdisciplinary research. This is true albeit ironic in Sociology, for the early sociologists strove to make their discipline one that integrated all others into a coherent whole. Unfortunately, their ideal was never fully realized. Instead, the attempt led to a certain disciplinocentrism and an academic isolation. Sociology developed its own vocabulary, its own methods and its own theoretical orientation and, then, with these defined itself in relation to the other extant disciplines. As a result, all too little was integrated.

A General Orientation and Perspective

I have ventured outside the now traditional boundaries of Sociology. Instead of choosing a research topic amenable to current disciplinary methods and theories, I have chosen a topic and then found methods and theories amenable to it. That is my orientation as I seek to study Children's Conceptions and Artistic Representations of God through the pictures children create of God.

The study itself was born during a seminar on the Sociology of Religion at the University of Iowa during the Fall of 1974. From the perspective of a Sociology of Knowledge, perhaps it was quite probable that I should have chosen such a research topic. In my undergraduate years I developed a strong interest in an interdisciplinary approach to knowledge. My academic interests ranged from mathematics to philosophy, from art to religion. I might well have become a liberal arts major, I suppose, had I not valued a systematic, scientific method of study. When I did decide to major in Sociology, I naively assumed that it was an eclectic discipline that could integrate the common aspects of a variety of disciplines. I expected it to be a kind of intellectual Village Green where people from many disciplines could meet and discuss matters of common interest.

That I did not discover what I expected did not stop me. Instead, I have become more and more intrigued by the multiple relationships among Religion, Learning Theory, Developmental Psychology, Educational Psychology, and Child Art. The result is my study of the pictures that children draw of God.

It is my hope that my work may be an invitation to such an intellectual Village Green. It is extremely important for people from a variety of disciplines to exchange ideas and data on the development of religious concepts. No one discipline has a corner on all that needs to be considered. Moreover, the development of religious concepts is a topic that concerns everyone. To some extent, religion is one of the main social and psychological influences in human life (at least as it is lived in the United States during these years of the late 1970s). Therefore, an attempt to understand a religion or its concepts is crucial to those who would study the human lives influenced by them.

A Brief Summary of My Research to Date

It is common knowledge that a child undergoes many changes between the ages of six and ten. He develops physically, emotionally, socially and psychologically (and in many other ways, too). The development of a God concept is an important aspect of a child's total over-all growth. But just how does one begin to discover what a child's conception of God is? And just how does one proceed to discover how a child grows into such a concept?

During the period of early childhood abstract concepts (such as God!) are difficult, if not impossible, for a child to put into words. Therefore, the best way for a child to reveal his concept of God is through a medium with which he is both familiar and comfortable, and which is consistent with his stage of mental growth, such as drawing. Thus, the analysis of the pictures of God that are drawn by children appears to give us adults our best chance of learning about children's actual conceptions of God. Moreover, it is a method that

seems to be peculiarly compatible with the mental growth of the child between six and ten years of age.

During the period 1974-1976 I have been asking children from a variety of denominational backgrounds to draw pictures of God. My analyses of the 180 pictures I have collected strongly suggest that a child's conception of God changes across the age levels in a Piagetian fashion. For example, the shift from a preoperational stage to an operational stage of concrete thinking is quite evident in children's pictures of God. In fact, markedly so.

Working closely with local clergy, I collected pictures from children attending Mormon, Lutheran, Roman Catholic, Methodist, Mennonite, Jewish, and Unitarian Sunday School programs in Iowa City, Iowa. These pictures were analyzed both objectively and subjectively. For instance, they were each analyzed for their anthropomorphic and for their abstract qualities, for the amount of symbolism used, and for the overall relationship between the elements of the picture and the formal theology of their denominational background. One result of this collection and analysis was a paper that I presented at the 1975 Convention of the Religious Education Association in Philadelphia, Pennsylvania, in November of 1975. This paper, "Children's Conceptions and Artistic Representations of God: An Interdenominational Study," represented my initial attempt to take an interdisciplinary look at children's conceptions of God. In doing that, I found I had to examine ten important aspects of conceptual development. Those ten were:

1. The *socialization processes* involved;
2. The *anthropomorphic limits* of human conceptualization and representation;
3. A *theory of symbolization;*
4. The various *social and psychological influences* on the process of conceptualization itself;
5. An integration of various *developmental theories;*

6. A comparison of the intellectualistic and perceptual *theories of Child Art;*
7. The development of *measures of anthropomorphism* in a child's drawing (my A-scores);
8. The development of *measures of the proportion of religious to non-religious elements* in a child's drawing (my Q-scores);
9. The placement of various denominations onto a *three-by-five paradigm,* for the purpose of comparing God concepts and formal denominational emphases;
10. The use of the pictures to *demonstrate and clarify both denominational differences and the stages of conceptual development.*

The last of these ten aspects, the demonstration and clarification of both denominational differences and the stages of conceptual development, has been and is a consistent interest of mine. The identification of both interdenominational and age-level differences among the children's picture of God has specified a number of questions-in-search-of-an-answer. Five major questions seem to fall into that category:

1. *What are* children's beliefs?
2. *When do* the children's beliefs & concepts *begin* to take form?
3. *How do* belief "systems" *develop?*
4. *Why do* children *believe* in God?
5. To what *extent do* childhood *experiences* with the concept of God strengthen, negate, or change a person's *beliefs* in *adulthood?*

The study of Children's Conceptions and Artistic Representations of God is, I hope, but the *first phase* in a lengthy program of research that will, eventually, include designs appropriate to these five questions. Thus, my present study is intended to be a foundation for a program of continuing research on children's conceptual development. At this time (late 1976), possible future research could profitably include

studies of any one (or all!) of the following eight topics:

1. The God concepts of children who are *not* exposed to *any* "formal" program of religious education;
2. The God concepts of children in *"different" cultures;*
3. The God concepts of children in *non-Western albeit theistic religious groups;*
4. The *conceptual development of one specific group of children* from the "first" to the "fourth" school grade level *via a longitudinal study;*
5. The *conceptual and artistic development of one individual* from birth through age eleven, *via an in-depth case study;*
6. The God concepts of children who have an opportunity to use *color* as well as, or *instead of black and white* line drawings *to picture God* (e.g., colored paper and crayons, instead of lead pencils on white paper);
7. The God concepts of children of identifiable *racial or ethnic minorities;*
8. The God concepts of children of parents belonging to *Christian "fundamentalist" groups,* or of children in any area of the United States with many such groups (e.g., children in Eastern Kentucky and/or in Western West Virginia).

So far, my studies of children's pictures of God have been almost entirely exploratory and descriptive in nature; yet they seem to have stimulated a considerable amount of interest. During the Fall of 1975 I reported on my work at two conferences on religious education: (a) a Family Life Conference that was held at St. Ambrose College in Davenport, Iowa (October 18, 1975), and the Convention of the Religious Education Association that was held in Philadelphia, Pennsylvania (November 23-26, 1975). An article in a diocesan newspaper, "God's Like Snoopy, a Squiggle, and Ten Fingers," also appeared in the December 18, 1975 issue of *The Catholic Messenger* of Davenport, Iowa. In addition, during 1976-1977

two articles reporting on my research are to be published: an article, "Drawing Pictures of God," is scheduled to appear in the English journal, *Learning for Living* (CEM-Annandale, 2 Chester House, Pages Lane, London, N10 1PR, U.K.), while a condensed version of my longer R. E. A. paper is scheduled to appear in the journal *Character Potential: A Record of Research* (Union College Character Research Project, 207 State Street, Schenectady, New York 12305, U.S.A.).

As I have progressed with my research I have been helped by my correspondence with a number of persons, many of whom have freely given me the benefit of their advice and encouragement. I particularly want to acknowledge the contributions of Peter Benson, Milo Brekke, David Elkind, Andre Godin, Ronald J. Goldman, P. J. Lawrence, John H. Peatling, Mary Perkins Ryan, Henry J. Simmons, Bernard Spilka, and E. Paul Torrance. Each of these persons has helped me with my studies, but what I have done is my responsibility and not theirs. However, I should be grossly amiss if I did not acknowledge their assistance in my work and, particularly, in identifying a number of the references that appear in this rather lengthy bibliography.

THE BIBLIOGRAPHY ITSELF: An Explanation, Summary and Statement of Purpose

A multi-faceted study of the development of a God concept has implications for a variety of persons. It particularly has implicit value for religious educators, but also for psychologists, sociologists and structural anthropologists, for clergy and parents, and for almost anyone interested in the development of concepts and representation. Therefore, the following Bibliography should prove to be an aid to persons interested in conceptual development in many disciplines.

The actual Bibliography contains approximately six hundred references. These are presented in twelve categories, which makes the bibliography a bit easier to use. These major categories are:

1. *The GOD CONCEPT.* These 41 references concern the evolution, nature and form of the God concept across the period from Childhood to Adulthood.
2. *CONCEPT DEVELOPMENT.* These 51 references concern the term "concept" *per se* and, more specifically, refer to the fundamental topics of perception, abstraction, and human thought processes.
3. *CHILD DEVELOPMENT and DEVELOPMENTAL CHILD PSYCHOLOGY.* These 77 references concern specific studies of the physical and mental development of the child, with an especial focus on the work of J. Piaget and other developmental psychologists.
4. *RELIGIOUS EDUCATION.* These 51 references concern the everyday problems of religious educators, with especial concern for the methods and forms of religious education appropriate for various age groups of children.
5. *Children's RELIGIOUS THOUGHT and DEVELOPMENT.* These 78 references concern *specific research* done on the subject of what can be termed "religious" conceptual development. Most of the listed references deal with "religious" development in a more theoretical manner than the references listed in Section 4 (above). For example, David Elkind's 1970 article, "The Origins of Religion in the Child," introduces a Piagetian approach to the religious development of the child that I have used. This Section of the Bibliography includes, as well, the *only previous systematic* attempts to study the God concepts of children through analyses of Child Art (i.e., the studies of Ernest Harms in the United States and that of J. E. Johnson in the United Kingdom).
6. *SYMBOLS, SIGNS and RELIGIOUS IMAGERY.* These 22 references concern the symbols, images, signs, language and behavior associated with religious concepts. Many of these references focus particularly upon the *function* of symbolism and imagery in the realm of the religious.

7. *CHILDREN'S ART and DRAW-A-"Something" TESTS.* These 92 references concern both historical and contemporary works that deal with Children's Art. The "classical" works by Kellogg, Goodenough, and Harris receive particular attention, since the method I have used to analyze and quantify children's pictures of God is very similar to those they used for other purposes.
8. *ARTISTIC DEVELOPMENT and PSYCHOLOGY OF ART.* These 15 references concern technical, abstract works about pictorial and symbolic representation, which may be necessary to "fill in" the gaps in a theory of artistic and/or conceptual development.
9. *RELIGIOUS DENOMINATIONS and Their BELIEF SYSTEMS.* These 18 references concern the theologies and the practices of particular religious groups, since it seems self-evident that one *must* be *aware* of a religious group's "belief system" *before* one generalizes about the relationship between children's pictures and their religious affiliation.
10. *AESTHETICS, ART CRITICISM, and PHILOSOPHY.* These 35 references concern the general relation between Art and what we call Reality. Works in this Section concern the "roots" of aesthetics and art, and include two important articles by Viktor Lowenfeld on the nature of creative and mental activity. The historical development of Art can, it would appear, give one important insights into the actual development of artistic abilities in children.
11. *SOCIOLOGY, PSYCHOLOGY, and PHILOSOPHY OF RELIGION.* These 43 references concern what can best be termed sociological and psychological insights into the general phenomenon of "religion." As with Art, a study of the historical development of "religion" can, it seems, permit one to discern certain analogical similarities between that history and the religious growth of the child.

12. *MISCELLANEOUS.* These 65 references are something of a potpourri; they have some (albeit often marginal) importance in the study of God concepts, and include both reference books and works of fiction and non-fiction that seem useful in establishing a background in the general field of conceptual development.

No bibliography can ever be considered complete. This one is no different. It is an extensive albeit "select" bibliography. However, it is a good starting point for someone interested in the development across time of a God concept in people. Therefore, I hope that these references will stimulate further interest in an interdisciplinary study of this "religious" phenomenon. Should that happen, perhaps that intellectual Village Green may yet become populated with persons exchanging ideas and data. From my perspective, that would be a great thing.

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THE GOD CONCEPT IN THE CHILD

V. Peter Pitts, a young North American scholar, is exploring the development of the God concept in children through the remarkably rich research technique of children's pictures. His initial explorations indicate that the technique permits one to discern differences among children of different ages and among children from different "religious" communities. Building upon the earlier work of Ernest Harms, Pitts has begun to describe the intriguing shift in concepts that is involved in a child's progressive reconstruction of reality and, so, helps us to understand humans better. This bibliography was gathered and organized as part of his preparation for an extensive program of research. A condensed version of an initial report of early results has been published under the title, "Drawing the Invisible: Children's Conceptualizations of God," in *Character Potential: A Record of Research* (Vol. 8, No. 1, November, 1976). This article and the bibliography reinforce one another. Copies of the issue containing the article may be secured from the Character Research Press at $2.00 per issue.

A Related Publication

ROOTS OF CHARACTER EDUCATION:
An Exploration of Our Heritage from the Twenties.

William E. Chapman, Ph.D. McMurry College, Abilene, Texas

The decade of the 1920s belonged to Thorndike, Coe, Dewey, Hartshorne and May, as well as to Fitzgerald and Jazz. Character Education was alive and active. William E. Chapman's recreation of the concerns of that period provides the reader a rare chance to understand in both depth and detail a time when Character was a lively issue in American education. This work serves a new generation of readers by presenting the classic studies of Hartshorne and May, the Character Education Inquiry, in the context of their time. Those who are concerned with Moral Education in the 1970s will be intrigued to find that many of the persistent educational problems encountered today were the concerns of the Character Educators of the 1920s. *(Available mid 1977)*

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